

L O N D O N S L A M E N T A T I O N

for her Sinnes:

AND

Complaint to the LORD

Her GOD.

Out of which may bee pickt a
Prayer for Priuate Families, for the
time of this fearefull IN-
F E C T I O N.

And may serue for a Helpe to Holinesse
and Humiliation for such as keepe
the Fast in Priuate:

Together with a Soueraigne Receipt
against the P L A G U E.

By W. C. Pastor at White.chappell.

I E R. 47. 6, 7.

*O thou Sword of the Lord, how long will it bee ere thou
be quiet? Put up thy selfe vnto thy scabberd, rest and
be still. How can it be quiet, seeing the Lord hath
giuen it a charge? &c.*

L O N D O N,

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TO THE RIGHT
HONOVRABLE, THE
Lord Maior of London, the Right
Worshipfull the Sheriffes and Alder-
men, and the rest of the Godly Citizens
and Officers, who haue eyther stayed in their
Places and Duties during this Visitation: or
sent their large and comfortable Bene-
uolence for the Poore. The

*Blessings of this and a
better Life.*

RIGHT HONORABLE: *all Christians*

IT was the Ordinance and
Appointment of GODS
owne Wisdome in the
Law, that all his Sacrifices
and burnt Offerings should
be seasoned with Salt, the Fire impor-
ting Zeale, by which euery Sacrifice

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must

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must be offered, and the *Salt* signifying *Discretion* with which it must be seasoned: If it wanted cyther of these; it could not bee accepted. Now, as this literall Fire and Salt belonged to the *Jewes*, so the Spirituall is both commended and commanded to vs, that liue vnder the sweet yoke of the *Gospell* euen to the Worlds end: Namely, that all our Sacrifices & Seruice, if we mean to haue them acceptable to God, or auailable to our selues, must not onely bee offered with the Fire of holy *Zeale*; but tempered with holy *Wisdom*e, and seasoned with the Salt of due *Discretion*; therefore sayth, Christ euen in his *Gospell*,

Mark. 9. 49 *Euery one shall bee salted with Fire, and euery Sacrifice shall bee seasoned with Salt:*

Rom. 12. 2. *Whereunto Saint Paul alluding exhorts all Christians to see that Their Seruice and Sacrifice, bee not only holy and liuely, but also reasonable.*

Hence it is Right Honourable, and Worshipfull, that as our gracious King, out of his Humilitie and holy *Zeale*, commanded publike Fasting & Prayer, for the diuerting of this publike Iudgement

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ment : So now , out of holy and deepe discretion hath suspended for a time those publike meetings within the Citie : Out of no dislike of Fasting and Prayer, nor any wearinesse of those holy Exercises, as some Malignant Spirits maliciously traduce Him. But out of conscience to his God & care of his Subjects liues: wisely considering (& in our knowledge most truely) that seeing the sick & sore (do what we Ministers could to the contrary) mingled themselves confusedly, with the sound (by which meanes its more then manifest, many thousands haue perished in this Citie and Suburbs.) It therefore lay vpon him as Supreme Magistrate and Gods Lieutenant to looke to the *liues* as well as to the *Soules* of all his people, and to take order, that the Fasts ordained for the bettering of the *Soule*, should not so be vsed, as to tend to the destruction of the *body*. Leauing vs therefore in this distressed Citie, the Lords Day or Sunday for our soules, which being of Diuine Institution, can admit no Dispensation by humane power, and still commen-

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ding and commanding vs that Day to fast & pray in priuate, and all the Kingdome else to doe it in publike for vs: And for the sauing of our liues, and to auoyd the tempting and prouoking of God. Hath wisely forbidden all other publike meetings of dangerous concourse in places Infected, till order can be taken (which is no easie thing to doe) to keepe the sound and sicke asunder.

Now as all those that be well are notwithstanding to repaire to the Church, to be partakers of the publike Prayers & the holy seruice appointed for that day, so, for a helpe, of Humiliation and holy Deuotion to them that stay at home, whereof also many thousand Families especially in our Suburbs are not able to buy the Booke, I haue therefore beene perswaded to make publike this Meditation, Confession, and Prayer, which in these dayes of publike Calamitie, I walking hourly through the valley of the shadow of Death, (burying forty, fifty, sometime sixty a day, and in the Totall, more then two thousand already) I poured out in the presence of my
God:

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God: First, in priuate for my selfe, afterwards for the vse of those many thousand sicke soules that are or haue beene in my great poore Parish: And lastly, that hereby I might offer some Sacrifice and speciall piece of Seruice in way of holy thankfulnessse to the Lord our God, who hath hitherto pleased to preferue me, and my Brethren the Pastors of this Citie by his owne hand and power, beyond all humane helpe and hope; walking continually, euen in the midst of the fiery flames alwayes in danger, and neuer in more perill then in the Pulpit: wherein the Lord hath beene so marueilous, & so magnified, his loue and power vpon vs, as if he should now take vs away, yet hath hee so deliuered vs, in discharging our duties, and by his holy Angels kept vs, thus being in our way, till hee hath literally made good that promise in the Psalme, yea, and much more: for alas wee haue not only seene a *thousand fall at one side of vs, and ten thousand at another*, but (alas, alas, that our sinnes should so prouoke our God) euen more then ten thousand on

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the one, and more then twenty thousand on the other. Which mighty work of God, if wee should sit still and swallow and superficially passe over, and not commend it, to our Brethren in the Countrey, whose turnes must follow God knowes how soone, as sure as God hath begunne with vs; and if we did not preserve the memory of it, and represent it to Posterity, for their instruction, and that the Generations yet vnborne may prayse the Lord; all holy men would accuse vs, Gods Church would censure vs, our own Consciences would condemne vs, and God himselfe take vengeance of vs, as most vnthankfull Caitiffes, euen Monsters of Mankind, & vnworthy to breath vpon the Earth.

Being therefore in some sort touched with the sense of this hand of our God, both of his hand of Iustice and of Mercy, and being euery moment put in mind of our mortality, eyther by the sound in our eares, or sights in our eyes; can we but be moued (vnlesse we were senselesse *Stocks & Stoicks*) to take into our serious and continuall Consideration, the now
most

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most lamentable Case, of this late so flourishing a Citie, and of this whole Kingdome into which this wild-fire of Gods wrath begins so fast to flie, and can wee but lay to heart so great a sorrow? Or dare wee for our soules but deale truly with our God, in seeking sincerely and carefully searching out the true cause in our selues, in our people, and in the whole Kingdome that should thus pro- uoke the Lord against vs? Certainly some heauy judgement must fall vpon vs if we doe not, and will follow them whocuer they bee that double and dis- semble with their God in this case.

And if any that be abroad and yet vn- visited, thinke I deale too farre and too freely in this Confession. I aske no more but to forbear his judgment, til they be vnder the hand of God, as we haue bin now three moneths and more, and then they will iudge I am too short: The while God in mercy pardon that, and wherein I may be thought to go too far, I shall easily answere it to God or Gods Anointed: & shal sigh & sob in secret to consider the wrath & woes that wait for
those

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those wicked ones, who as they deeply haue had their hand in pulling downe this Plague, so carelessly seeke to passe it ouer, and looke not after the God that hath smitten them, and the whole Land for their sakes, and will if they turne not betimes, smite them downe to Hell: What stony hearted Stoicke can he be who sees more then forty thousand Christians, many as good, and some better then Himselfe laid in the dust, in little more then twice forty dayes, and is not humbled vnder the Hand that did it, and sensible of the Sin that did procure it? Can hee bee a good Seruant of God or Subiect to his Soueraigne, that besides ten thousand aged, weake, and poore, shall see an Army of ten thousand more, braue, lustie, and seruiceable young men, and tennethousand more comely and mariageble young women, and ten thousand more young Infants, whose prooffe and hope had beene still before them, already taken out of one Corner of this Kingdome, and sits not downe in dust and ashes mourning to that God that tooke them, for that King that
that

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that lost them, with that Land that wants them. For that Sinne that pluckt them from vs? I dare pronounce vpon him from God whocuer hee bee that can or dare thus sleightly and sliely passe by the workes of God, and laughs in his sleeue at such a judgement as this, is markt vp by God for some greater vengeance as sure as the fourteenth of *Ezekiel* is Gods true Word. For if hee that mournes for sinne be the man that is Markt by God for blessing and deliuerance, whats hee that makes a sport of sinne; and layes from his heart the Iudgements thereby procured, but one thats sealed vp for confusion and destruction: O therefore that my heart were a Fountaine, and my eyes Riuer of teares, that I might worthily bewaile the sinnes of our Nation together with mine owne, and weepe for the slaine of the Daughter of my people: So cried the holy Prophet of the abundance of his holy Zeale; and so I am sure in their seuerall measures doe all the Ministers and men of God amongst vs, that haue but tasted of the same spirit, mourning
for

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for the desolations of this Citie ; and more for the Contagion that causeth it, and most of all , for the sinnes that procured them both : And who would not care to sacrifice themselves what way the Lord should please , so the wrath of God might bee pacified towards this Church and Nation, and those plagues remooued which are the cause of this Plague : And till these be remooued, we shall find the Prophets tell vs true, that eyther this Plague shall stil stay & creep like a Canker ouer our whole body, or else only make make way to some more fearefull that shall follow after it.

That this may be preuented, he cannot be a Christian that will not both cry to God, and confesse to him the publike, and priuate, and personall sinnes that be the cause thereof. And as all that are enabled and taught by the holy Spirit of God ; to poure out their soules in humble Prayer, and hearty Confession, will in holy obedience to the holy Prophets counsell; *Take vnto themselves words, and returne vnto the Lord :* So for those that cannot open their mouthes as they desire,

Hos. 14. 2.

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fire, and yet haue hearts that groane af-
 ter God, and soules that seeke the Lord.
 For their assistance only haue I beene
 perswaded to publish this, which now I
 leaue to them, and them and it together,
 with our selues to the mercifull accepta-
 tion and gracious blessing of our *Good*
God: who grant vs all in these dayes of
 danger (when sometimes almost a thou-
 sand a day are pickt vp, and pluckt a-
 way before our faces) So to liue and so
 to dye, as when we dye we may be sure
 to liue for euer. And so to part with one
 another here, as we may be sure to meet
 in Heauen: And here so to confesse our
 sinnes, as at the last Day Christ may
 confesse vs to be his owne. And
 so to pray here as we may
 prayse God eternal-
 ly in Hea-
 uen:

LON-

And yet have hearts that groan af-
ter God, and souls that seek the Lord.
For their assistance only have I become
partwaded to publish this, which now I
leave to them, and them and together
with our letters to the merciful accepta-
tion and gracious blessing of our God
God: who grant vs all in these dayes of
danger (when sometimes almost a thou-
sand a day are pickt vp, and plucked
way before our faces) So to live and so
to dye, as when we dye we may be sure
to live for ever. And so to part with one
another here, as we may be sure to meet
in Heauen: And here to comfort our
sins, as at the last Day Christ may
comfort vs to be his owne. And
to pray here as we may
praise God eternally in Hea-
uen.

LON



L O N D O N S
L A M E N T A B L E
C O M P L A I N T
 to her G O D.

Containing,

**A Prayer for the time of Infecti-
 on: afore confession of**

S I N N E.

*A Meditation vpon the causes and
 remedie of this Plague:*

**A Thankesgiuing for Gods mercie
 euen in this Crosse.**



Most High and Holy Iehouah
 thou being of beings, who
 giues life and being to euery
 Creature, giue leave vnto
 vs, the most vnworthy ones
 of all thy Children, to come
 before thee, and present our petitions at the
Throne

London's lamentable

Matth. 11.
Psal. 50.

Throne of Grace; Wee durst not run so
rudely into thy holy presence, mighty Lord
God, nor beg so boldly so great a favour,
were it not that thou hast grationly bough-
sated, not onely to call and invite vs, but e-
uen command vs to come vnto thee, and
call vpon thee in the day of our affliction, and
hast mozeouer mercifullly promised, that thou
wilt heare vs and deliuer vs, that we may glo-
rifie thy great Name: In this confidence we
take comfort, to come to thee O Lord, in
this day of our trouble, and common cala-
mitie of our Church and Kingdome. And
first we doe all, in the name one of another,
and wee for our parts, every one of vs for
himselfe, humbly and freely confesse, wee
haue all had our hands in this blood, and
each one bozne apart, in pulling down these
heauie plagues vpon this City and our Na-
tion: O Lord wee doe none of vs excuse our
selues, but wee doe every one of vs accuse,
and arraigne our selues at the barre of thy
Justice, and we doe all pronounce our selues
guiltie in thy sight: For are we onely tainted
with Originall sin in our natures, but Lord
our liues are stayned, with all actvall pollu-
tions, in our thoughts, words, and deeds, by
sins of Commission and Omission, by sins not
onely of Ignorance, but euen of negligence
carelesnesse and presumption: Miserable
sinners that wee are, wee haue not only com-
mitted foule and fearful things, abhomi-
nable

complaint to her God.

nable to thy pure and holy Maiestie, disho-
 norable to thy holy Religion, offensive to
 thy holy Law, and therefore iust pronocati-
 ons of thy Wrath: but alas, we haue some-
 time totally omitted, and at the best alwaies
 failed in all the good and holy duties requi-
 red at our hands: Wee haue not bene hum-
 bled for thy iudgements, nor thankfull for
 thy mercies, as wee ought to haue beene,
 therefore thy mercies being abused, haue
 heretofore made way for thy Judgements,
 but wee wicked wretches haue beene bet-
 tred by neither of both. Thou hast written Hos. 8. 12.
 to vs the great things of thy Law, but wee
 haue not regarded them, Thou hast reuea-
 led to vs thy blessed Gospell, but wee haue
 not beliened it; Thou hast honoured vs with
 thy loue, but wee haue not walked woorthie
 of it: Thou hast afforded vs blessed meanes
 and many opportunities to doe good, and by
 well doing to come nearer vnto thee, but we
 haue, either so neglected them, or abused
 them, as thereby wee haue done much euill
 instead of good: Thou hast also giuen vs
 time to turne & repent, but we haue turned
 it the wrong way, & mispent it in vanities:
 Thou hast shewed vs the way, and offered
 vs the meanes to know and feare thee, but
 wee haue wilfully wandred in our owne
 wayes, and haue not cared to come neere
 thee, and haue put thy feare farre from vs,
 Such sinfull Caitiffs are wee O Lord, as
 the

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the meanes of thy honour, wee haue turned to thy dishonour, our owne helpes into hinderances, our Comforts into Crosses, and our Crosses into Curses, thy Mercies into Judgements, and thy Visitations into vengeance: And the gracious blessings that were given vs, as helpes to bring vs neerer thee; Wee haue perverted, to drine vs further from thee: Thy heavenly word, and holy Sacraments, which thou hast graciously given vs, (more then to many other Nations) to be the meanes of our Conuersion, and Saluation, wee haue prophaned and perverted, to our hardning in sinne, and aggravating our condemnation.

These O Lord are the common and generall sins of our times, of vs, our Citie, and our Nation, which as an vniuersall deluge running over our Land, wee also haue bene carried away by the violence of these sinfull streames: besides the personall sins preuailing in this age, as vaine swearing, inordinate drinkings, superfluous feasting, profusenesse in gaming, vanitie and pride in apparell, oppressions and fraudes in bargaining, prophaning thy Sabbaths, neglect of thy poore members, contempt of thy Word, and holy Ministers, formalitie in Religion, dulnesse in deuotion, coldnesse in charitie; In all which O Lord and euery one of them, we are not able to excuse, much lesse exempt our selues, besides also the publicke

complaint to her God.

licke finnes of our State, in letting our
 Lawes bee laid a sleepe against Idolatrie &
 Superstition, whereby much Popish impi-
 etie hath not only bene practised in private,
 but so publickly professed, that euen the Re-
 mish Dragon did stand in defiance with thy
 holy Arke, whereby thy Religion hath bene
 villified, thy Ordinances despised, thy great
 Name dishonoured, and thy Sanctuarie
 troden vnder foot: For was this the sinne
 alone of some set ouer vs, who by their pla-
 ces, ought rather to haue defended thy truth
 and maintained the Integrity thereof with
 their liues and blood, & yet either wickedly,
 or weakly haue giuen way to these enor-
 mities, whereby Poperie and Idolatrie, were
 in a sort invited and prepared for, before
 they came; But in this sinne, like the sinne 1. Kings 14.
16.
 of Ieroboam, all our Israel hath sinned against
 the Lord of Hosts, for alas wee haue all ei-
 ther had our hands, or held our tongues, and
 not been zealous in the cause of thee our God
 And when for this our prophanenesse and
 presumptions against thee, Thou hast decla-
 red thy selfe angry against vs, both at home,
 and abroad, wee haue bene so far from fea-
 ring thee, and seeking thy face, in Prayer, &
 Fasting, and holy humiliation in true con-
 trition, and hearty repentance: As contra-
 riwise when other Nations were sighing,
 and sorrowing for our sin and securitie, wee
 were lul'd asleepe, and cryed peace, peace,
B 2
when

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when there was none : And when other Churches were fasting and praying, we alas were masking, feasting and playing : And when as thy Gospell had glatted vs, so as holy Lectures, begun to bee now held, like meate out of season, and preaching in some places to bee put downe, yet even then O Lord, were the Theaters magnified, and enlarged, where Satan is served and sinne secretly instilled, if not openly professed. Thus hast thou O mightie God bene little better then forgotten among vs these many yeares : And thus hath thy glorious Name bene dishonoured, thy precious Religion villified, thy gracious Ordinances despised, thy fearefull Judgements neglected, thy bounteous Mercies abused, thy holy Counsels contemned, thy fatherly warnings not regarded, and thy sacred Word in shew, and ceremonie advanced, but indeed and truth troden vnder foot. It is true O Lord, wee thought and spake otherwise of our selues while our plenty pleased vs, our prosperitie bewitcht vs, and worldly carnalities blinded vs: Then wee seemed to our selues to be a glorious Nation, a beautifull Church and outwardly appeared to be a people that did righteousness, and forsooke not the Ordinances of their God; But now that affliction hath made vs wiser, and thy corrections haue opened our eyes, now we see what we are, and are ashamed of our selues : Now we

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we cast the dust of contempt vpon our stone
 heads, we goe out of our selues, and we cry
 to thee in the hearing of thy holy Angels, &
 all thy holy Churches vpon earth; wee are
 vncleane, we are vncleane; and like vncleane Lea
 and loathsome Leapers deserue to bee cut
 off from the blessed bodie of thy Church, nay
 euen to bee rooted out of the Land of the Li-
 uing, as being the Nation, next vnto the
 Jewes, who hauing bene honoured, and
 blessed by thee, aboue all the World, haue
 most dishonoured thee of all other, playing
 with thy Mercies, dallying with thy Judge-
 ments, and pzophaning all thy holy things,
 not considering wee are no better then the
 flye playing with the candle, wee in our sins
 being flaxe and stubble, and thou our God
 in thy furie a consuming fire. Therefore it Heb.
 is O Lord, that now thy mercies are gone
 aside, and giuen place vnto thy Justice, and
 thy Justice prouoked hath kindled thy wrath
 and the fire of thy wrath being now broke
 out in the most fearefull Pestilence this Na-
 tion euer saw: Now our beautie is turned
 into Ashes, our Melodie into Mourning, our
 Songs into howlings, our glorie into con-
 fusion of face, our triumphs into teares, and
 our flourishing Citie into a Wilbernesse,
 there being now at our doores nothing but
 death, destruction, and desolation, nothing
 but miserie and mourning, crying and con-
 fusion in our streets; This is our present e-
 state

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Psal. 119.

Deu. 28. 67

State O Lord, and it is thy doing, and here-
in only are we happy that wee see thy hand,
and know, and belieue it to be thy doing:
And wee all confesse O Lord, righteous art
thou in all thy wayes, and most iust are all thy
iudgements: For seeing we all offended thee,
therefore now thou makest vs one offend a-
nother; And because we feared not thee, thou
hast now iustly made vs afraid one of ano-
ther. And because wee wickedly and care-
lessly mispent our time, now thou hast made
vs wearie of our time, and brought to passe
that which thou didst threaten, that in the
morning we with it were euening, and in
the euening that the morning would appeare
and as though we were either wearie of our
time, or afraid of the ayre, wee breath in
we vainly with, the long desired Sommer,
would now flye fast away, and turne vs o-
uer, to the cold and carefull Winter: And
because wee poysoned all things by our sins
now thou iustly makest vs feare poyson, in
our very meate, drinke, and apparell: Nay
but for thy speciall mercy, we are not safe in
our Pies, & Pulpits in our Church: And be-
cause we delighted not to come to thy house,
now y makest vs glad to flye from our owne
houses. And because we cared not to come to
thy house for the food of our soules, thou hast
iustly brought it to this, that we knowe not
whither to goe, nor to what house safely to
send for the food of our bodies: & because we
haue wickedly set our hearts, vpon the mis-

no to

complaint to her God.

table Mammon of this World, thou hast now in Justice made a great number at their wits end, not knowing what to doe with it, where to hide it, with whom to leave it, nor whom to trust with it, neither can they carrie it with them, nor dare they carrie with it themselves, and because they would lend nothing in Charitie, they haue now none left, to lend unto at all: And now they that loue it best, (by thy wonderfull Iudgement) are affraid to touch it, least that which formerly poysoned their soules, should now infect their bodies; O Lord how wonderfull are thy workes, and how iust are all thy Iudgements.

And now, O Lord, that wee see our case, and are sensible of thy hand that is vpon vs, what shall wee say, what shall wee thinke might bee the cause of this so fearefull a Plague: and that so mercifull and pitifull a Father, is now become so seuerer and angry a Judge? Shall we be so Foolish as to thinke it comes because our King is not Crowned, as though former experience hath not proclaimed the contrary? O so Prophane as to ascribe it to the Summer, and Season of the yere, as though thou wert not God as well of the Winter as the Summer? O so Proud as to thinke that because we haue hitherto held vp thy Religion, better then some other Nations, and haue in some measure maintayned the Preaching of thy Word, and haue bene a Sanctuary and

I. Ki. 20. 18

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Refuge. For some distressed Christians of other Countries, we may therefore with the Hypocritical Iewes trust vnto our external Profession, and cry, The Temple of the Lord, The Temple of the Lord, as though thou hadst need of any Nation to keep by the credit of thy cause? Or so Presumptuous, as to thinke that because thou hast taken vs to be thy Church, and some of thy Children are amongst vs, thou canst not therefore be angry with vs? Or because we haue done some good, we may be therefore the bolder in Cuill? Or because there bee some holy Lots amongst vs, therefore our Sodome cannot be consumed? O, Lord, all these be the broken staves of Egypt, these cannot comfort vs in this our Calamity. These will not uphold vs in this day of our distresse, and this houre of temptation, that thou hast brought vpon vs: No, Lord, all these and all other like to these, are eyther lyes or vanities: And thy holy Prophet hath told vs, and we beleeue it, that those who trust to lying vanities forsake their owne mercies. Therefore, O Lord, wee renounce; for those our Idols and Idoll conceits haue spoken vanitie, our Deuiners haue sene a lye, and haue told false Dreames, O, Lord, they comfort vs in vaine: For contrariwise thy Word hath taught vs, thy Spirit informes vs, and now our owne Consciences tell vs, that our own wayes and doings haue procured this vpon vs,

Jer.

Isa. 46. 1.

complaint to her God.

vs, and none but our selues, and nothing but our sins haue pulled down this Plague, and that we haue forsaken thee the Lord our God, who didst lead vs the right way, but with thy people Israel, we haue committed two euils, we haue forsaken thee, the Fountains of Liuing Waters, and haue hewed our selues broken Cisternes that can hold no water. Thus haue wee requited thee the Lord our God, being a foolish people and vnkind, therefore now our owne wickednesse doth correct vs, and our back-slidings doe reprove vs, and haue made vs know, and see, and feelee; how euill and bitter a thing it is that wee haue forsaken thee the Lord our God, and that thy feare was not in vs.

And now, O Lord, that wee see our case, and see also the cause of it, now what shall we doe for remedie, where shall we seeke reliefe, whither shall wee goe, to whom shall we flie, but euen from thee vnto thee, euen from thy deserved anger, to thy undeserued mercy: For destruction is from our selues, but Saluation is of thee, O Lord, and thou art hee that canst both wound and heale, both kill and make a liue: None but thou couldst haue laid this vpon vs, none but thou canst remove it from vs: To thee therefore doe wee lift vp our eyes, O thou that dwellest in the Heauens, and do beseech thee helpe vs in this distresse, for baine is the helpe

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helpe of Man, and though our sinnes plead
 against vs, and make thee for a time keepe
 backe thy comfort from vs, yet our eyes
Psal. 123. 2. shall waite vpon the Lord our God vntill hee
 haue mercie vpon vs: For whatener wee
Mal. 3. 6. be, thou art the Lord that changeest not, for
 else thy Children should bee all consumed:
Hos. 6. 1, 2. We therefore take comfort, and say one to
 another. Come let vs returne vnto the
 Lord, for he hath torne vs, he will heale vs:
 He hath smitten, and hee will bind vs vp, af-
 ter two dayes he will reuiue vs, in the thirde
 day he will rayse vs vp, and we shall line in
 his sight. For art not thou he in whom our
 Fathers trusted and were deliuered? Art
 not thou the God that brought thy people
 through the raging Sea, and through the
 barren Wildernesse into the Land of Peace
 and Plentie? Art not thou he that saued thy
 Seruants in the fiery Ouen, in the Lions
 den, & in the Whales belly? And is there not
Psal. 130. 4 mercy with thee, else there should not be left
 a man on the earth to feare thee? And is not
Psal. 100. 4 that mercy of thine euerlasting, & endures to
 all Generations? And though we be cast into
 the last ends of the World, and may feare
 that the Store-house of thy mercies is ex-
 haust and spent, yet hast not thou taught vs
Psal. 136. twenty times in one Psalme, that thy mercy
 endures for euer? And in that mercy, hast
 thou not made a covenant of Peace, Par-
 don, and Reconciliation with the Sinnes of
 men

complaint to her God.

men? And hast thou not sealed that Covenant, and made it firme in the blood of thy blessed Sonne? And hast thou not procla^ymed thy selfe to be the God that keepes Covenant and Mercy to thousand Generations? Seeing then thou hast vouchsafed to take vs and make vs thy people, and to receive vs into thy holy Covenant, and hast pleased to place thy holy Tabernacle among vs, and honoured vs with thy holy Word and Sacraments, and hast among vs hundreds and thousands whom thou hast separated from the sinfull masse of Mankind, and sanctified, and sealed for thy selfe, so as they runne not riot with the wicked World, but waite on thee in the holy wayes of thine Ordinances, Judgements, and Mercies, and lay to heart thy words and warnings, and mourne in Sion for the affliction of Ioseph, and for their owne, and the sinnes of others, and for the iniquities of the Time: Therefore our Faith bids vs beleue, and the truth and certainty of thy Covenants causeth vs to hope, that thou wilt chastise vs to our correction, but not plague vs to destruction: And in this confidence wee come unto thee, thou Father of Mercies, and are bold to beseech thee to call to mind thy Covenant, whereby thou hast bound thy selfe, to be our God, and to take vs to bee thy People, and neuer to forsake vs (although by our sinnes we haue forsaken thee) as long as
by

Londons lamentable

by Faith we cleaue vnto thee, and in Repen-
tance and Humilitie doe seeke thy face: And
in the vertue and merit of that blessed blood
of thy holy Sonne, which hee hath shed for
vs, and all Beléuers, we take boldnesse to
our selues, to challenge at thy hands the per-
formance of those sweet promises, thou hast
made vnto vs, and sealed in his blood shed-
ding.

And first we begge at the hands of thy ho-
ly Maiestie (euen rather then our liues, or
deliuerances from this dreadfull Plague)
peace and pardon to our poore Soules, and
assurance of thy loue in Christ, for our eter-
nall happinesse: and then wee beséech thee
not so much to deliuer our bodies from this
Plague, as to saue our soules from sin which
is the Plague of all Plagues, and the true
cause of this Plague, therefore wee cry and
pray with thy holy Prophet, Lord haue mer-
cie vpon vs, and heale our soules, which haue
sinned against thee. Then wee beséech thee,
thou God of compassions, looke in mercie
vpon this Land, make vs not like Sodome,
Gomorrha, as wee haue deserued, wee con-
fesse wee are vnder thy Hand, and all the
World could not haue laid this on vs, but
only thou, O Lord, And it was time for thee
O Lord, to lay to thy hand, for wee had al-
most made void thy Law: Thou hast there-
fore iustly taken vs vnder thy hand, and be-
cause thy gentle warnings were despised,
thy

complaint to her God.

thy holy Counsels contemned, thy Judgements neglected, and thy Mercies abused, thou hast therefore iustly given way to thy wrath, and let loose thy heavy Judgements vpon our Land: Yet this is our comfort, and Man, nor Deuill can take it from vs, that we are in thy hand, O Lord, and with thee is mercie. And as we blesse thy Name, that thou hast not given vs ouer into the cruell hands of mercilesse men, the wicked bloudie Papists, so in this, our soules take comfort, that we are vnder the hand of our heavenly Father, whose mercies are great: And in the multitude of those thy mercies, we looke vp to thee, O Lord, and beseech thee, be mercifull to this Land. Thou art our Father, and we haue fouly offended, therefore thou must needs correct vs, or else thou louedst vs not, & punish vs also, or else thou wert not iust: Correct therefore Lord, and spare not, but yet in thy Judgement, not in thy furie, lest we be all consumed. And forasmuch, as corrections are to worke our not onely Humiliation, but Reformation also, we begge not the remoouing of thy Judgement, till it hath wrought thy worke, and not onely brought vs down vnder thy hand, but euen purged our hearts, and renewed the face of our Church & Common-wealth. And seeing till then, O Lord, wee neyther may expect, nor dare desire thou shouldst remooue it, wee beseech thee to prepare vs all
to

London's lamentable

to bee both willing and ready to meete thee
our God, and now to be content, thou glorifi-
fie thy selfe in vs, and vpon vs by Life or
Death, so thou saue our Soules: But
when it hath done thy worke, and finished
that for which thou didst send it vpon vs,
then, O Lord, in mercie remove it from
vs: And prevent the other grievous plagues
that must needes follow vpon, and after
this.

Ezek. 14.

Hab. 3. 2.

Hose 2. 19.

20.

And howsoever thy iust and long forborne
Decree is now gone out against vs, so as
yet our cries and teares moue thee not,
May, the Prayers of our Prophets preuaile
not with thee, Insomuch as those Noahs,
Daniels, and Iobs, that are among vs, are
onely able to deliuer themselves (and scarce
that, O Lord, so great is the Contagion of
our sinnes) yet we beseech thee giue vs leave
to take comfort, in believing thine owne
Word, and trusting to that which no mor-
tall Creature, no Humane Assurance,
but thine owne holy Selfe hast told and
taught vs: Euen that in Wrath thou
rememberest Mercie, and that thou kee-
pest not anger for ever, but that thy mer-
cies endure for ever. And that thou hast not
onely betrothed vs vnto thy selfe in faith-
fulnesse and truth, but euen married thy selfe
to vs, and though we wickedly, in our spiri-
tuall Idolatries, and other sinfull courses,
cut off our selues from thee, and whorishly

gi-

complaint to her God.

ginen our selues to others : yet most merci-
 fully hast thou called vpon vs, to returne a-
 gaine to thee, and thou wilt receiue vs :
 But miserable Catiffes that wee are, wee
 cannot turn to thee, we could of our selues fall
 away from thee, but of our selues, wee can-
 not returne home vnto thee : Cause vs ther-
 fore to returne, O Lord, and seeing thou so
 louest vs, as thou wilt not leaue vs, wee
 beseech thee also loose vs not, nor suffer vs
 good Lord to lose our selues, but renew our
 hearts towards thee, and cause vs to cry
 and mourne after thee, and say with E-
 phraim, turne thou vs and wee shall bee tur-
 ned, conuert vs, and wee shall bee conuer-
 ted, thou art the Lord our God: And bring
 vs backe againe, O Lord, the right and he-
 ly way : First, make our faces ashamed of
 our back-slidings, and our Soules more
 grieved for the same, then for the Plague
 that is vpon vs : Then make vs seeke
 thee sincerely, and not flauishly, and out
 of Loue more then Feare, and make vs
 turne vnfeignedly and with the whole
 heart : And let vs not come, with sor-
 row onely in our hearts, but holy words
 also in our mouthes, and take vnto our
 selues the words that thou hast taught vs,
 and say vnto thee, Take away all iniquitie,
 and receiue vs graciously, so will wee render
 the values of our lips.

Hos. 14. 2, 3

And

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And that our Prayers be not dull, let vs, whet and sharpen them by Fasting; nor let vs bring thee bare words, but let our humiliation be accompanied with works of Mercie, Pietie, Pittie, and Compassion: And that the Humiliation of vs both Prince and People, may bee both more acceptable to thee and auailable to vs, stirre vp the holy heart of our holy Phineas, thy Seruant and our Soueraigne, that hee may stand vp in the Zeale of his God, and execute thy iust Iudgement vpon the Zimryes, and Cozbyes, that bee amongst vs, even the great sinnes, and bold Sinners of this Nation, that then, as thy Word hath told vs, thy Plague may bee stayed. To which end also make our Moseses, to stand in the Gappe, and our Aarons, with the sweet Incense of their holy Prayers, to stand betwixt the liuing and the dead, and stirre vp our Priests, the Ministers of the Lord, to weepe for vs before thy Altar, and let them cry and say, Spare thy people, O Lord, and giue not ouer thine Heritage to reproach: Let not the Papists and Schismatikes insult ouer vs; Let them not say at their Idolatrous Meetings, nor prophane Conuenticles, Where is now their God? for thou art our God, and thou art in Heauen, and thou doest what thou pleasest, and all thy wayes are right, and the Just walke in them, but Transgressors shall fall there.

complaint to her God.

therein : Let them know, O Lord, that thou
 being our Father , and wee hauing iustly
 prouoked thee , thou wilt take thy Children
 in hand, and that they ought not to haue re-
 ioyced ouer vs, in the day of our destruction:
 O suffer them not good Lord , to make
 thy correction, their aduantage : O let
 them not lay their hands vpon our sub-
 stance , in this Day of our Calamitie,
 suffer them not to stand in the crosse-
 wayes , to cut off those whom thou shalt
 spare, and make a prey of those that shall re-
 maine : Wee shall euer acknowledge, how
 great soeuer this Plague bee, yet thy mer-
 cies are greater, in that thou tookest vs into
 thine owne hand to correct vs, and gaue vs
 not ouer into the hands, of these men the Je-
 suited Papists , whose mercies are cruell,
 and their cruelties insatiable : Therefore
 good Lord , when thou hast remooued thy
 hand, let vs not fall into their hand, but saue
 vs for thy selfe , and let vs liue to call vpon
 thy Name , and let vs desire rather now to
 dye vnder the hand of thee our Father, and
 in thy feare and loue , then to liue to heape
 sinne vpon sinne, and to be reserved for fur-
 ther vengeance, or to be exposed to the cruel
 Papists the wicked Enemies of Religion.
 O looke vpon vs in mercie Lord, who lye
 downe in the dust of Desolation , and are
 covered with confusion of our faces, O looke
 C downe

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Psal. 46.

Isa. 2.

Prou.

Psal.

downe vpon vs, who looke vp vnto thee, and
who desire to rend our harts though not our
garments, and to turne to thee the Lord our
God, O looke vpon this desolate, and distres-
sed Citie, who now may cry to all her state-
ly Sisters the Cities of Europe, and to all
her beautifull Daughters, the Cities of
England, and with ashes now vpon her
head, instead of her stately & costly Crowne
cals vpon them all and sayth, Come and be-
hold the workes of the Lord what desolati-
ons hee hath made in the midst of my most
wealthy and populous streets, learne by mee,
and seeke the Lord while hee may bee found,
lest he pull downe your Pride: And reioyce
not ouer mee, O thou mine Enemye, thou
Daughter of Babylon, lest the Lord turne
his wrath from mee to thee, and hasten the
vengeance, so long agoe deserued by thee, and
pronounced vpon thee; trust thou in thy
Horses and in thy Chariots, thy Idols and
thy Idoll Superstitions, We will remem-
ber the Lord our God, For thy Name, O
Lord, is a strong tower, and the righteous
flying vnto it, are alwayes helped: Thou hast
spoken it Lord, and wee beleue it, and in
that beleefe are wee bold to presse vnto thee,
nay, to presse thee with performance of thy
promise. Therefore, O thou that art the
helper of the friendlesse, helpe vs in this Citie,
who are forsaken by so many friends, and
left destitute by them, that should haue stood
to

complaint to her God.

to vs in this day of our desolation, but hast
 not thou told vs, that if our Fathers and Mo- *Psalm*
 thers should forsake vs, yet thou Lord wilt
 take vs vp: Thou therefore who seest our
 friends faile vs and our acquaintance to
 stand as farre off, stand thou so much the nee-
 rer vs, O Lord our God: And now that
 humane helpes fall short, Helpe thou vs O *Psalm*
 God of our Saluation for the glory of thy
 Name: O thou in whom the Fatherlesse finds
 mercie, in thee let the comfortlesse find com-
 fort, In thee let this desolate Citie find con-
 solation.

Look mercifully vpon vs who come vnto
 thee, with teares in our eyes, sorow in
 our soules, Lamentations in our monthes,
 heavinesse in our hearts, workes of mercie
 in our hands, and humiliation of the whole
 man: And thou that lovest not a teare, for-
 gettest not one desire, but hearest every
 groane, and counts the very sighes and sobes
 of all thy Saints, giue vs comfort, and fill
 our hearts with hope, that this humiliation
 of our King and his people shall not be fruit-
 lesse, but after it is not barely performed but
 accomplished, and perfected, as thou ap-
 pointest it shall then preuaile with thee our
 God, not onely to make an end of our mise-
 ries, but to remember and renew thy Co-
 uenant with vs, and to bring vs and this
 Citie, and our whole Land, both Court and
 Kingdome nearer vnto thee, and hauing in
 this

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this fire of affliction consumed our corruption, and purged away our dross both in Church and Common-wealth, wilt make vs come out new creatures, both high and low, both publike and priuate persons, pure as Siluer, and as Gold most precious before thee: And wilt hereby worke out that inward Renouation, and that outward Reformation, in our Church and State, in our Court and Kingdome, and all that see it shall say; This hath God done, for they shall perceiue it is thy worke: Then we that did sowe in teares, shall reape inioy: Then the long night of our sorowe beeing ended, the long desired morning of our ioyes shall shine forth: The voice of the Turtle shall be heard in our Land, Blessed shall then they all be that come to vs in the Name of the Lord: And beautifull the feete of those, that bring vs the glad tydings of the Gospell, whose faces formerly haue bene contemned, Olde things shall then be done away, and all things shall bee made new. Truth shall flourish, and Heresie finde no footing, Justice shall reigne, Oppression shall be oppressed: The hand of Briberie shall be broken: The arme of iniustice cut off, and the Mouth of Iniquitie shall be stopped: Then shall our Sons grow as plants, and our Daughters bee like polished precious stones, Our Garners shall be full, and our Cattle shall increase, we shall feare no breaking of Enemies to invade vs,

Psal.
Psal.

Esay.

ccmplaint to her God.

no2 heare any newes o2 noyles to affright
vs, no cryes, no2 clamours, no2 complay-
nings in our streets; Our poore shall eat and
be satisfied, and our rich shall reioyce in the
blessings of their God: Our Priests shall be
clothed with Salvation, and Sions Saints
shall sing aloud for joy: Our Princes shall
be wiser, and our Judges better instructed,
and instead of serving themselves and the
time, will then learne to serue the Lord with *Psal. 1.*
feare, and reioyce to him with reuerence.

Then shall our King and Queene ioy in thy *Psal. 21.*
strength, O Lord, and exceedingly reioyce in
thy saluation: Then all our friends shall
reioyce with vs, and all our enemies be coue-
red with confusion, and the World shall say,
Blessed are the people that bee in such a case, *Psal. 144.*
yea a thousand times blessed the people, that
haue such a Lord for their God, who hath
purged them, from their old pollution, and
purified them for himselfe, that now he may
dwell among them for euermore.

Heare vs O God of Mercie for thy Name
sake, But Lord woe beseech thee begin with
the better part first, even the spirituall sores
of our Soules and of our Land, remove
those Plagues first which hath pulled downe
this Plague, therefore begin woe beseech thee
at the right end, and make vs not health-
full and sound in body, and leaue vs sicke in
soule, and miserable in our spirituall state;
Turne vs therefore O God of our saluation

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cause thy louing countenance to shine vpon
vs, and wee shall bee safe : Bring vs againe
into thy Temples with ioy, and into thy
Courts with praise, satisfie vs early with
thy Mercies, and comfort vs according to
the dayes wherein thou hast afflicted vs :
Now let thy worke appeare vnto thy Ser-
uants, and thy glorie vnto their Children :
Then we will goe into thy house with true
Burnt offerings, and with cherefulnesse of
heart wil pay thee our vowes, which our lips
haue vttered, and our mouthes haue spoken
in the dayes of our affliction. And wee that
bee thy People and sheepe of thy Pasture
will giue thee thankses for ever, and shewe
forth thy Prayses vnto the Generations
that shall follow after vs, vnto the Worlds
end.

And this our poore Prayer which here
wee haue presented, and this our weake
thanksgiving which wee haue here rendered
to thy holy Maiestie, we humbly beg may bee
accepted, not for our selues alone, but for
thy whole Church, euen the blessed body of
thy deare Sonne. No, for our friends alone,
but euen our enemies, for whom we implore
rather thy Mercie to couert them, then thy
Justice to confound them, yet if they will
not be reclaimed, restraime their rage, good
Lord, and frustrate all their furie, make
the malice of Man turne to thy praise, and if
our Prayers can doe them no good, at least,
let

complaint to her God.

let their causelesse Curses and cursed Plots
 doe vs no hurt : Stand by all the Armies
 and Forces of thy Church both by Sea and
 Land, and by all them that stand vp for thy
 holy Cause, especially that chiefe Champi-
 on of thy Church, thy denoted Seruant our
 Souereigne Lord, rouse vp his Royall heart,
 inflame him more and more with zeale and
 loue to thee, that thy Church may finde him
 and thy foes may feele him to be the Great
 Defender of thy Christian Faith, and the
 Man of Men whom thou hast marked for thy
 selfe, euen a second Cyrus raised vp anoynt-
 ed and sanctified by thy selfe to performe all
 thy pleasure, and to execute thy great and
 glorious Designes, not only for the building
 vp of our Ierusalem, in the Reformation and
 Restoration of our Church, but to subdue
 the Nations before thee, and to weaken and
 loose the Loynes of such Kings as will not
 open their hearts to thee. The promise thou
 didst please to make to Cyrus, who knew
 thee not, make good wee beseech thee much
 more to Him who knowes thee, and feares
 thee, and submits his soule vnto thee, and
 casts his Crowne downe at thy fete : That
 is, Make him thy great Shepheard, hold vp
 his Right hand, subdue thine enemies be-
 fore him, open to him all doores of difficulties
 breake in pieces the gates of Brass, and cut
 in sunder the barres of Iron, and gee before
 him when hee goes to make the crooked pla-

Esay. 44. 28

Esay. 45. 1.

2, 3, 4.

London's lamentable

ces of the World streight. To which end
giue him good Lord beside all thy other bles-
sings, the Treasures of darknesse, and hid-
den riches of secret places, that euen therby
also he may know that y the Lord who hast
called him and set him on work, art able to
pay his Armies, & provide for him; do this O
Lord for Iacob thy Seruants sake and Israel
thine Elect. Blesse the Quene. Thou that
hast made her His, make her also Thine, that
so she may be a helpe to him, a blessing to vs
a comfort to the distressed Churches of France
and a Joy to the Christian World: Blesse
therefore good Lord, and make powerfull
all meanes of her Conuersion publike and
private, and for the settling of her soule in
thy holy Truth, and in the waies of righte-
ousnesse: And besides the Prayers of vs, and
thy whole Church ouer the World, daily
made for Her, wee beseech thee gratiou-
ly to regard the serious supplications which
wee are sure his Maiestie daily poures out
before thee, for her happie and speedie Con-
uersion. that so thee may bee a Nursing Mo-
ther as he is a nursing Father to thy Church
Shine from Heauen with the beams of
Loue and Mercy vpon those glorious Ser-
uants of thine, the King and Queene of Bo-
hemia, and their Royall Branches, and as
thou hast honoured them not only to beleue
in thee, but to suffer for thee, so giue them in
thy good time; a blessed Issue of all their vn-
iust

complaint to her God.

lost sufferings, and in the meane time arme them with Faith and Patience to waite on thee. Looke downe in Mercie, and blesse with thy speciall blessing the High Court of Parliament, be with them at their Meetings, Consultations and Conclusions, set thy fear befoze their eyes, and let thy glorie bee their greatestt Hymne, knit the hearts of Prince and People one to another, and all to thee; Confound all private Plots any way tending to the hinderance of the comfortable continuance of that blessed Meeting, till they haue first discovered, and then found meanes to cure the Corruptions, Plagues, and great diseases of this Church and State. Blesse this whole Land, make his Maiesties Council faithfull to thee, leaſt otherwise they prove false to him; Burge the Tribe of Levi, that their lips may preſerue pure knowledge, and their liues may expreſſe the Life of true Religion. Refine our Nobilitie, from the filthie dregs of Poperie, and all ignoble baſeneſſe, Cleanſe the hearts and hands of our Judges and Magiſtrates, and puriſie our People in this furnace of Affliction, and humble vs all from the King vnto the Captiue, that ſo we may bee a People prepared for the Lord. And looke downe in Mercy as thou art a God of Mercy vpon thoſe many hundreds, nay yet, alas, alas, thouſands of our deare brethren in this Land, and eſpecially in this Citie, who ſtill lye groaning vnder

Londons lamentable

2. Sam. 24.
Lk. 13. 1. 2.

Am. 9.

Psa. 79. 11.

Ezek. 9.

der the burthen of thy Wrath, & the Sword
of thy destroying Angell: Alas O Lord these
Sheepe, what haue they done? Are wee
better then our Brethren? Are these thou-
sands that fall before our faces any greater
sinners then the rest? Are rather haue not
wee sinned more then they, and yet they are
smitten, rather then wee? O how wonder-
full are thy workes, how vnsearchable are thy
Iudgements, and thy wayes past finding out.
Againe, how infinite and vnmeasurable are
thy Mercies to all them that feare thee, and
seeke thy Face: Therefore we beseech thee
let the sorrowfull sighing of these thy Pryso-
ners come before thee, and according to the
greatnesse of thy power, preserue thou those
that are appointed to dye. At least, wee be-
seech thee as thou emptiest the Earth, fill the
Heauens, and whom thou takest from vs,
Lord take vnto thy selfe and all thy heauen-
ly Mansions with their Soules, whose bo-
dies haue left so many houses desolate in our
Streets. And for so many of vs whom thou
pleasest to preserue, Lord, Let vs not liue,
but to honour thee; therefore mark vs with
thy holy Stampe, and seale vs for thy selfe;
that when the Angell of Justice sees vs sor-
rowing for our sinnes, and for the iniquitie
of the time, and mourning for the Miseries
and sighing for the sufferings of thy Saints,
and laying to our hearts the affliction of
Ioseph, he may then not only passe by vs, but
even

complaint to her God.

even in the midst of this common calamitie
leave vs some badge of thy blessing, & some
better Testimonie of thy Love, in the holy
use of this thy Judgement, then the more
secure times of our liues past haue formerly
afforded vs.

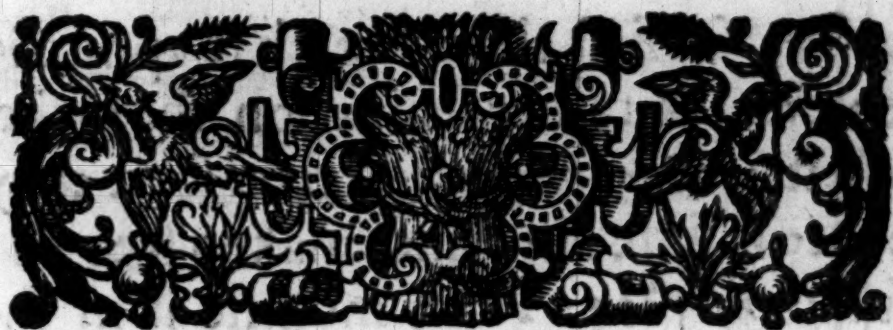
Thus Lord, haue wee poured out our
soules into the bosome of thy Mercie: Thou
art hee that heares the Prayer, vnto thee
shall all flesh come, and if all flesh may come
shall not then thy Children be bold to presse
vnto thee? And seeing we haue poured out
our hearts to thee, O poure not out the Vi-
alls of thy Wrath vpon vs, but poure down
vpon vs the dew of thy fauour, the showres
of sweet Compassion.

Heare vs thou blessed Father, plead for
vs thou blessed Sonne, helpe our infirmities
thou blessed Spirit of Grace, and make thou
Intercession for vs, with those holy groanes *Rom. 8.*
that cannot by vs bee expressed: Heare vs
and answer vs thou glorious Trinitie in
holy Unitie, not for any Merits of ours, for
wee lay our hands vpon our mouthes, Nay,
wee abhorre our selues in dust and ashes, but *Iob 42.6*
only for the precious blood-shedding, and all
sufficient Satisfaction of Iesus Christ, the
Suretie and Saviour of our Soules, the
Mediatour of our Peace, and the Eter-
nall High Priest of the New Testament.
In whose blessed Name and holy words,
wee

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wee that by this our weake Prayer, offer
this our poore Sacrifice, and tender this pi-
tiffull complaint of our poore soules vnto the
hands of thy heauenly Maieſtie, as hee
hath taught vs, and left vs in his
holy Gospel the Charter of
our Peace: Our Fa-
ther, &c.

A



A
S O V E R E I G N E
M E D I C I N E F O R
 and against the
Plague:

Being an ancient and approoued
Antidote, and the sure and infal-
 lible way how to escape the
Plague, or at least the
 Plague of the
Plague.

TAke thy *Heart* (for there
 beginnes the Plague) and
 euery morning, wash it, in
 the teares of true *repentance*
 and heartie sorrow for thy
 finnes: But that it may bee thoroughly
 washt,

A Soueraine Medicine

wash it, see first thou stretch it vpon the tenters, or rather set it vpon the racke, of a strict *Examination*, that so it may poure it selfe out, and make a free and full *Confession*: Then mollifie it in the precious Oyle, and bathe it in the blood of Iesus Christ the true *Balme of Gilead*, by a true and liuely *Faith*. Being thus clensed, then strengthen it by cordiall comforts confectioned of nothing else, but the pure and sweet *promises* of the *Gospel*: And this Confection is only to be made; by the skilfull hand of the holy Physician and Spirituall *Apothecarie*, the Minister of God, whom thou shalt alwayes find at the signe of the *Bible*, or the *Holy Lambe*, and there thou art sure of true and wholesome Simples; But take heed of them at the *Crosse-eyes*, or the Signe of *Agnus Dei*, for though the Shops be gorgeous, and all things gloriously painted, thou art sure to be coozened with counterfeit Drugs, and with the corrupt *Balsome of Egypt*, instead of the true *Balme of Gilead*.

Thy *Heart* thus rectified, let it then
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command thy *tongue* and *lippes*, to acknowledge that thou for thy part by thy sinnes of Commission and Omission hast had thy hand, and borne thy part in pulling downe, this *Pestilence* and all other plagues of God: Let it then command it selfe to promise and vow, that if thou for thy part, may by the power and mercie of God bee preserved, thou wilt performe some speciall service to him, his Church or Children, more then before: And let it command the said tongue and lips to vtter and publish the same promise, the better to bind it selfe to obedience. Let it then command the *eyes*, to turne away from beholding, and the *eares* from hearkening after vanitie, and yeeld themselves, the instruments of holy Observation, to marke and consider the works of the Lord; It must then command the *hands*, to keepe themselves free from corruption, and that they bee painfully, and faithfully employed in the honest labour of thy lawfull Calling, and thy *feet* to walke in those wayes, and tread onely in those steps, which God hath appointed thee.

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This done, then take for thy Breakfast, in the Name of the Lord, a Chapter of the blessed Bible, and so set thy selfe vnto thy worke, and faithfull labour of thy lawfull Calling. Then after thy dayes labour done, bodily refection, take for thy Spirituall Dinner and Supper thy heart full of holy Observations of those mightie Workes of God, both of his Iustice and Mercie towards thy selfe and others: which all that day long, cyther thine eyes haue seene, or thine eares haue heard of. Then the day being done, see that thou and thine for your Banquet, or reare Supper, doe close vp your stomackes, with those true Sweet-meates, certaine selected Chapters of the blessed Bible: Then after a holy Commemoration, of what euery one hath heard or seene, or obserued that day touching the wondrous Workes of God, and application of the same one to another: and each one to himselfe, Let then the Heart command the Tongue with comfort and boldnesse, to recommend the soules and bodies of Thee and Thine
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into the blessed tuition, powerfull protection and safe keeping of the *Keeper of Israel.*

But forget not noe thing as thou wouldest haue all this profitable, and to doe thee any good, namely, to learne (which thou maist doe, of that excellent *Apothecary Saint Paul*) what it is *to liue the life of faith*, when naturall reason and humane helps not only faile thee, but haply are all against thee: This Faith I tel thee afore-hand is not easily found, but I deale truly with thee who had it, and can teach thee how to get it, for though himselfe cannot giue it thee, yet hee will both direct and lead thee, and bring thee acquainted with that holy Spirit, who gaue it him, and will not denie it thee if thy Tongue doe begge it, and thy Soule seeke it: Neuer so little of this Faith is precious, therefore so thou get it and haue it right, care not for the quantity; for it is a holy *Elixir*, a true *Quintessence* which will presently and perpetually multiply, beyond ordinary beliefe, to the infinite enriching of the Soule that enioyes it.

Heb. 11. 38.

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But this Faith hath one strange propertie, that although it will bee content to bee gathered up by graines of young and weake Christians, and treasured vp by drammes and ounces of such as be rich and strong men in Christ, yet can it not abide to be measured or mixt with *Scruples*: For these *Scruples* are of a contrary nature to true Faith: but otherwise, be it more, be it lesse, so it be true, its perfect, and thou shalt find thy selfe happy if thou haue it: for the least quantitie of this Faith will affoord thee euery Morning and Euening a proportion of that true *Treacle*, or *Methrydate*, which yet was neuer made at *Venice* (except closely in some corners) by reason of that great Iugler the *Pope*, who conueyes in corrupt Drugs and false Ingredients: This *Methrydate* is made of more strange Simples, then bee the bloud of Scorpions, or the flesh of Vipers: For it is and must bee confected of the flesh and body, and bloud of a Man, but such a Man as the World neuer had a Second, for he must be the child of *Adam*, and yet the Sonne of no Man, and a true

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true Man, and yet no Man to be his Father: Now his blood taken from him while he is alive, and yet so taken from him as he must needs dye, is of that Sovereigne excellency, and that infinite vertue and Merit, as the *Quintessence* that may be extracted out of it, (which only this fore-named *Faith can doe*,) Is that Superexcellent, nay, Supercelestiall *Methrydate* of that high infallible, and invaluabable vertue, as the Soule that but tastes of it Morning and Evening, did neuer perish, nor shall to the Worlds end. Therefore, I say againe, as thou wouldst haue this Medicine worke, and become powerfull for thy preservation, forget not to take a taste of this continually, the first thing in the Morning, and the last at Night.

Then lye thee downe in Peace, and securely take thy rest, for thou art free from the feare of all that are able to hurt thee. But bee sure, for a signe whereby to know this Physicke workes well, that instantly when thou wakest thy heart, doe forth-with fixe it selfe on God, and vpon him bestow thy first thoughts:

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And so when thy body hath receiued so much sleepe and rest as may make it seruiceable for the Soule, then vp with it in the Name of the Lord, that so both Body and Soule may set themselues to serue their God: Then taking this Medicine, and following all the former directions, thou mayst safely enter vpon thy businesse, and aduenture vpon the dangers of that day both thou & thine. Prouided first, that you alwayes intermixe (as occasion is) together with the duties of your Calling, such workes of Piety towards God, Iustice and Equity towards Man, Mercy and Charity towards the Poore, as the Diuine Prouidence shall lay before thee, or cast in thy way: For take it for a Rule, that these foure must alwayes goe together, and God himselfe hath so ioyned them all together, *as cursed bee the Man that puts them asunder*, for hee carries such a heart about him, as this Physicke can neuer doe him good: But where these foure are conscionably conioyned, this Physicke neuer fayled to worke his worke: but where any of the foure is wanting,
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and totally neglected, there the other three will doe no good, but contrariwise, if they cannot get the company of their companion, they mourne and pine away, and in a short time will bee gone, and stay no longer there, where they cannot be compleate.

Prouided also that Man, nor God doe euer find thee out of thy way, but alwayes cyther walking faithfully in thy lawfull calling, or else doing some good in the performance of some of the foresaid duties of Piety, Iustice, or Mercie: For these bee the wayes of a Christian, and hee that is found out of all these is vtterly out of his way, and consequently out of that protection which God hath granted to them that wayte on him, which runnes in these words, That *Hee hath giuen his Angels charge ouer Psal. 91. 11 them, to keepe them in all their wayes, &c.*

And the power of this Protection no Creature can infringe. So as by vertue thereof, the Seruants of God haue walked in safetie in the midst of such dangers as hath beene an amazement to the World, and a wonder to themselves:

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And for the want of this, many thousands haue miscarried, not only of *Gods Enemies*, who walke in wrong and wicked wayes, but euen such of his friends and followers, who being misled by the World or their owne Presumptions, tooke to themselves the boldnesse to step aside, out of their owne wayes, and so haue shifted themselves out of that shelter or safetie, which otherwise they might haue challenged as their owne.

And lastly, Provided that in all times of danger thou take heed of tempting God, for otherwise thou mayst iustly prouoke him to deny his blessing to this *Medicine*, without which, as Souereigne and powerfull as it is, it can do no good. Now if thou wilt auoid this feareful and dangerous Sinne of tempting God, thou must take heed :

First, of putting thy selfe into any needlesse danger: And it is then needlesse, when without necessary cause or lawfull calling, eyther for gaine or pleasure, or any priuate respect thou puts thy selfe into places, or among persons infected.

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Secondly, thou must also at thy vtmost perill, carefully vse all good helpes of Nature and Art, which Gods good Prouidence affoord thee, whether they bee commended vnto thee by the Learned Physician, or approued by true and reall experience, and whether they be meanes Preseruatiue, Curatiue, or Restoratiue.

Thirdly, thou must bee wary of all wilfull distemper, and bee diligent in keeping a carefull and orderly dyet, not only for moderation and sobriety, in respect of the quantity both of meate, and drinke especially, but also for Wisdome in the choice of the quality and condition of that little thou feedst vpon.

And lastly, abhorre more then Poyson or the Plague it selfe these wicked Opinions, and all that hold them.

First, that the Pestilence is not infectious in it selfe, and of it owne nature, but so immediately, and only the hand of God, as none become infected, but only by his stroke.

Secondly, that euery mans dayes are so numbred, as doe or not doe what hee

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will, he cannot liue longer, nor die sooner then his day and houre appointed.

Thirdly, that therefore all carefull auoyding of persons or places infected, and diligent vsing of meanes appointed for preservation are needlesse and to no purpose.

The foulness and falseness of all these three appeares :

Leuit. 13.
etc.

2. Kings. 15.

First, in that the *Leaper* must bee shut vp, and all men auoyd him, yea, though he were a *King*, which being nothing so deadly as is the *Pestilence*, (seeing some liued with it many yeeres) It is manifest it was so commanded, only in respect of the Contagion.

Iob 2.

Secondly, that *Iobs* Friends being loving, wise, and Religious, and comming to comfort him, hauing the *Pestilence*, *Leprosie*, or some such contagious sickness, stood *afarre off*, and refused to come neere him.

Esay 38. 5.

Thirdly, *Hezekiah* hauing (that which neuer man had else) a *Lease of his life for fiftene yeeres*, from him that was able to make it good, yet vsed all ordinary meanes and humane helps, for
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preserving his health, and prolonging his life.

Fourthly, Saint *Paul* having an expresse grant from God, of the lives of every one in the Ship with him: yet the next day, when the Mariners, who are the means vnder God to command and rule, and saue a Ship, would haue craftily conuayed themselves out, to haue saued their owne liues, leauing *Paul* and the rest to be saued by that promise and power of God: Saint *Paul* plainly told the Captaine, *If these men goe out of the Ship we cannot bee saued.* For howsoeuer that condition of vsing meanes was not expressed, yet he knew it to be implied, which was all one. Lastly, our Lord *Iesus* himselfe, whose Deitie could deliuer him from all danger, yet to teach vs to be carefull in vse of all good meanes, and to let vs see how mad these men be, when such as had Plagues pressed too neere vpon him, called for a little *Ship* to wayte vpon him, because (sayth the Text) of the multitude, lest they should throng him. Yet hee that refused the throng, refused not his dutie, hee that fled

Acts 27.

Verse 31.

Mat. 29. 10

4. 1, 2.

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fled from the danger, fledde not from his calling, but preacht Gods Word vnto them, himselfe in the Ship, and the people on the shore.

The last wicked opinion to bee auoyded, is, that none who loue, feare and serue God, and beleue in him can dye of the Plague, and all that doe, doe want Faith: The wickednesse of which Doctrine appears in this, that diuers of the dearest of Gods Saints haue tasted, nay drunke as deeply the Cup of all external Crosses, and bodily afflictions whatsoeuer, as any Vnbelceuers or Enemies of God haue done. Againe, in that many of Gods Children, who in common Calamities turne to the Lord in Faith and true Repentance, howsoeuer thereby they saued their Soules, yet for their bodily liues were swept away with the rest, by the generall Iudgement: As a great number of them that perished in the Floud, and diuers of those that dye by the hand of Iustice, and all Histories and Ages affoord frequent examples.

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And lastly, if thou wouldest take heed of tempting God, stand in thy station, make Conscience to doe thy duty, Flee not with *Jonah* from the presence of *Jonah. i.* the Lord, for hee can follow thee, and find thee where euer thou art, and reach thee as farre off as well as at home, and make *Jonah* feeble him (being fled from his duty) euen when hee thought himselfe most safe, and slept securely: Thou therefore that mayst boldly begge Gods blessing in thy place and duty, how darrest thou tempt and try the power of God, by flying from it. Vse this Medicine and obserue these Rules, and as sure as God is true and just, thou mayst boldly beleeue the Plague shall either not touch thee, or not hurt thee; but in stead of a Plague shall bee a Blessing to thee: And whereas many of Gods good Children haue taken and died of this Infection, as it is manifest on the one side they wanted not Grace, nor Faith for Saluation, so it is as cleere on the other; that they some way failed in the vse of this Medicine either, in not beleeuing what in this case ought to be be-
lieued

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lieued, or in not doing something to bee done for their deliuerance in this danger : In all which Cases, the Rule of Christ is certaine : *according to thy faith,* and consequently thy obedience, which alwayes waits on true Faith, *So be it vn-to thee.*

This Medicine is so ancient and so approued, that since the World began it was neuer found to faile in one particular, sauing only such as either seeme to vse it but did not, or vsing it in part; yet failed in some particulars which in the vse of Medicines may not bee allowed. And by the vertue of this Medicine alone, many about this Citie haue beene preserued to this day, whose Callings and Duties ineuitably bound them within the reach of such dangers, from which all the humane helpes in the World could not haue deliuered them : And still if they faile not in Faith, nor discharge of their Duties : God who is the Authour of this Medicine will not faile in performance of his promise.

FINIS.

Vesper.

implying the infinite mercie
and goodnesse of God, whereby he doth
not onely giue vs all that wee haue, but
forgiues vs all our trespasses and offen-
ces, bee they neuer so deeply stayned
with the scarlet dye and tincture of our
guiltinesse: which mercifull act of God
is parabolized vnto vs by a certaine man
that was a King, who tooke account of
his seruants, and after much intreatie
and submission, forgaue one ten thou-
sand talents, which he ought him. And
also dilating by way of blame and re-
prehension of the vngratefull, and vn-
relenting heart of man, who doth not
forgiue trespasses as God doth forgiue
him; but out of his swelling and ma-
lignant humour, writes benefits in the
sand, and iniuries in marble, which vn-
charitablenesse of theirs is intimated in
the Parable by the vngracious seruant,
who would not forgiue his fellow a
small debt, although his Master had

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